2: Titiev E-5 (1948) 1949 SG4 Araucanians SG4
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may be, all such assemblies are welcome events that provide opportunities for friendly conversation, courtship, gossip, and the exchange of news. Regardless of special functions, too, these events always include in the schedule of activities, feasting, drinking, oratory, and singing.

It is on such occasions that some of the celebrants, generally under the stimulus of drink, may give vent to their inner feelings by improvising songs.[10] The effects of these improvisations are not necessarily slight or temporary. They may lead to the correction of abuses, or they may serve a totally different purpose, for auditors sometimes memorize the songs that strike their fancy and later repeat them from time to time at home. Children are thus given an opportunity to become acquainted with various compositions, which their elders encourage them to learn to sing. The Mapuche recognize that this is an educational technique, and informants point out that it enables youngsters to acquire skill in singing at the same time that it gives them an awareness of the subtleties of their native tongue and an insight into the customs and traditions of their tribe.

ASSEMBLY SONGS: TEXTS
FREE TRANSLATIONS, AND INTERPRETATIONS

The material contained in this section was obtained in Santiago late in May, 1948, from Mr. J. M. Collío Huaiquilaf,[11] and was rechecked with him about two months later. He wrote

creencias araucanas," Rev. folklore chileno, Ano III, Entrega 4 (1912), 171 and footnotes 1 and 2.

[10] Cf. Guevara, op. cit., p. 9.

[11] Mr. J. Martín Collío Huaiquilaf is not entirely unknown to North American anthropologists. He was in the United States after the close of the first World War, and he occasionally served as an informant to Dr. Speck and Dr. Hallowell at the University of Pennsylvania. He also conferred with Dr. Brand in Santiago in March, 1941, and Brand has published a trilingual text furnished by Collío. See D. D. Brand, op. cit., pp. 24, 36-52. See also A. I. Hallowell, "Araucanian Parallels to the Omaha Kinship Pattern," Amer. Anthropol., XLV (1943), 489-91.

Mr. Collío formerly lived on the reducción called Carrarriñe, near Cholchol, but for some years past he has been a resident of Santiago. He speaks Araucanian and Spanish fluently and has some knowledge of English. I found him to be a helpful and reliable informant, and I am deeply grateful for all the assistance he gave me.